AN

English Monster:

OR, THE

CHARACTER

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English Monſter, &c.

THE Occaſional Conformiſt is a ſtranger Monſter than any Beaſt of *America*; he is a Compoſition of Fool and Knave, of Hawk and Buzzard, Owl and Politician, Atheiſt and Fanatick, Beaſt and Devil, in the ſhape of a Man.

His Father begot him being at enmity with his Mother, when the Bells rung backward for a great Fire in a deep Snow.

He never was long of one Mind, nor ever a Friend to any one Body; he quarrell'd with his Milk-porrage the very firſt Breath he drew to cool it; beat his elder Brother by ſurprize; gave his Siſter black Eyes; piſt in his Mother's Mouth when ſhe was faſt aſleep; and oftentimes pull'd the Chair from behind his aged Father, when he was going to ſit down.

These were the Domestick Stratagems of his Childhood; but no sooner is he come to Years of Rebellion, but you see him as rampant in Publick; he finds fault with every Ordinance of God and Man; he is for knocking down of Monarchs, though they are of his own setting up; he drives Conscience it self out of his Breast, his proper Dominions; bribes a Majority of his Passions to vote he has abdicated the Government, and then calls over self-Interest to fill the vacant Throne.

He laughs at Royal Prerogative, unless it be employ'd in the protection of his Villanies, and Libels Parliaments that endeavour to bring him to an account for them.

He is for pulling Lawn Sleeves over the Ears of Bishops that can't find in their Hearts to countenance and abet his hypocritical Conformity; he is an eternal admirer of impeach'd Lords, and a great Friend to Bishops that are enemies to the Church.

He vilified the Country Party in the late Reign, because they faithfully discharg'd the Trust that was committed to them, by looking after the Concerns of the Publick; and he hates the Court and Country Party alike, in this Reign, upon the same account.

He drives as many Trades as there are Religions stirring; and he has a Mercantile Conscience skilful enough to drive them all at once too; he is of the Conventicle and of the Mosch, of the Synagogue and of the Pagode; so there be but a certainty of Gain, no matter for the Truth of the Religion; he deals with the Church of *England* and the Kirk of *Scotland* together, which are as opposite to one another as the *East* and *West-Indies*; and after he has raised a good temporal Estate out of this spiritual kind of Traffick, and taught his Children to improve their Fortunes by the same extended way

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of dealing, he leaves off Trade, and turns Gentleman Atheiſt.

He hates the thoughts of Conſtancy to any one thing; were he confin'd to a fix'd Poſture but for a few Days, the corroding Humours in his Blood would eat more holes in his Carcaſs than there are in a Nutmeg-grater, and he would wear more Taps than a Porcupine has Quills. He muſt fan his Blood with perpetual Motion, or he will die with reſtleſs Grief He muſt not ſo much as be told of an eſtabliſh'd Government; he ſounds at the name of a Church upon a Rock. His Head builds Caſtles in the Air; his very Soul has the Nettle Springes; he can't indure any repoſe; his whole Life is continual Stratagem, and indefatigable Ambuſcado. He delights in nothing ſo much as midnight Caſtles, ſecret Conſpiracies, and Tragical Changes, and to have his part of skulking from one danger to another, with the Leachery of juſt eſcaping what he moſt juſtly deſerves; he hates all Religions, but eſpecially that which pretends to be unchangeable; and therefore it is that he skips about ſo often from one to t'other.

He is a meer Stockjobber in Religions; he buys or ſells as he apprehends the Actions will riſe or fall, or as large Dividends are far off or at hand; that is to ſay, he conforms to the Church, or ſeparates from it, as he is likely to meet with more or leſs of Court Preferment or City Honours.

He pretends to Politicks without Underſtanding, to Religion without Honeſty. The incapacity of his Head and the iniquity of his Heart, make him the moſt abſurd Wretch that ever undertook to blaſpheme God, or invert the ends of Civil Government.

He has ſo much of the appearance of Religion, that he can with ſafety impoſe upon the moſt wary Perſon; and he has ſo little of the ſubſtance of it, as to make no

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ſcruple of acting any thing for his Intereſt, which opportunity may put into his Power.

If he is of any Religion he is a Fanatick, as one may gueſs by his dreaming Talk, his ſly leering Looks and the uſe he makes of the nonſenſical Cant of that Party.

This repreſents the Church of *England* under the Character of a Limb of the Whore of *Babylon*; and upon that Topick talks of nothing but the Man of Sin, Antichriſt, Popery and Idolatry; beſtows his Wiſhes for a full and thorough Reformation from all the Relicks and Rags of Popery and Prelatical Superſtition.

He is the good Man that does not dare defile himſelf by ſo much as looking into a Church Porch, when he is to have nothing for his Pains; but yet walks freely up to the very Altar, and takes the holy Sacrament upon his Knees, that is, commits down right Idolatry according to his own Opinion, for the ſake of the tempting Chair, and the bewitching Gold Chain.

He ſeparates from the eſtabliſh'd Church to keep up Animoſities among the People, and conforms to it for his own private Advantage.

He conforms to the Church to qualifie himſelf for an honourable and a gainful Office, and returns to the Schiſmatical Conventicle, when he is in Poſſeſſion of it.

He conforms now and then, to ſhew that he does not think it is a Sin to Conform; and refuſes to do it at all other times, to prove that his Nonconforming proceeds from no better cauſes than Wilfulneſs, Obſtinacy, and Pride.

Under pretence of reconciling differing Parties to one another, he induſtriouſly helps to make the Breach ſtill wider between them.

He is for a toleration of all ſorts of Religions, becauſe he thinks it the ready way to a toleration of all ſorts of Wickedneſs, and is himſelf an Inſtance how fair a ſtep ſome religious Liberties in Opinion are towards a licentiouſneſs in all manner of Practice.

When he does not think it worth his while to conform, he pretends 'tis that he may not give offence to his weak Brother; but no ſooner has Intereſt invited him to a compliance, but he forgets his tenderneſs for his weak Brother, and leaves him to ſtand by himſelf weak as he is.

Whilſt he is in a private Capacity, without any hopes of having a Share in the Government, then he admires nothing ſo much as a Common-wealth; but he is wonderfully ſmitten with the beauty of Monarchy, when he is a Miniſter of State.

He looks upon Schiſm to be no more than a Frigacy, which to his Palate does but make Religion reliſh the better.

He would palliate the Impiety, and the Sacrilege of murdering of one King, and would juſtifie the ſame Crimes in depoſing of another.

He is impatient for a Union with *Scotland*, and is contented that Nation ſhould ſhare with us in our Trade, provided we may have the happineſs to partake with it in its Religion.

He Petitions againſt a Standing Army in one Reign, and Votes for a Standing Army in the next.

He boaſts much of his Loyalty to *William* III. that he contributed greatly to the ſupport of his Government, and bore no inconſiderable part in the oppoſition that was made to the attacks of a Foreign Power; but he does not tell us how much he gained by the late Government, what advantage he made of the Ways and Means to carry on the War, nor how large a proportion of the Publick Moneys he defrauded the King

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and his Country of; and then as for the assistance he gave the Government, it was far short of the Protection he received from it.

He deludes the Rabble with fair pretences of his own, and false Accusations of other Men; reflects upon Councils of State; condemns them without mercy, if they don't succeed, and gives them a dishonourable turn if they do.

He admires the Wisdom of the Salique Law, which debars Women from the Crown: he believes there is no God in Heaven, and would have no King nor Queen upon Earth.

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